

Friendship

AUTUMN 1981



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Group photo after the Consecration of
St. Mathias' Church, Wan Li, 27th June 1981.



THE TAIWAN EPISCOPAL CHURCH MAGAZINE

Editor: Canon Archie Briggs

FROM THE BISHOP

SEPTEMBER 1981

THE BISHOP'S MESSAGE – A HAPPY CHURCH

'And when I pray for you all, my prayers are always joyful because of the part you have taken in the work of the Gospel from the first day until now'. (Phil. 1: 3 & 5)

On receiving a letter, our mood before opening it is usually quite different to our feeling after reading it. The letter which St. Paul wrote to the Philippian Church was a 'Happy Letter', because the Church there was a congregation which reflected happiness and joy. In this respect, it was unlike the Church at Corinth, – for to the Church there, St. Paul had written a very stern letter criticizing their disputes, conspiracies and unbecoming behaviour.

'A good tree yields good fruit'. This is very true in the natural world. Similarly, in Churches: happy and joyous Christians foster a joyous Christian community.

We look at the reason why Paul was joyful in his prayers when he had the Philippian Church in mind.

1. **Shared Generosity and Affection.** Canon Cleverley Ford, a well-known Anglican writer has said that we should not only support and assist the evangelistic work in general, much more so individuals engaged in evangelism likewise deserve our close concern through expressing due affection. This being so, the former is a kind of extensive generosity while the latter displays our intensive care. The Philippian Church and its members rendered assistance to other churches and, on the other hand, also expressed deep concern over St. Paul's personal requirements.

(I am very heartened by the way our various Churches have shown such enthusiastic support in recent years toward projects in new areas in the Taiwan Missionary District).

2. **Humble Servants of Christ.** The Philippians respected the Apostle Paul's ministerial functions and his teaching, always accepting his authority. On the other hand, the Corinthians always wanted a letter of testimony to be produced. Most of the problems which perplex the Church today are due to our lack of humble service and sincerity. We must be prepared to minister to others – after the example of our Lord Jesus who came not to be ministered unto but to minister – and to give his life a ransom for many.

He is the suffering servant, who humbled himself, and accepted in obedience even death — death on the cross.

In this world striving after fame and wealth, and its glories — we find innumerable excuses — for not accepting our responsibilities as Christians — to give ourselves in the service of others (we all need to make a close examination of our motives and ask God to forgive our shortcomings). Ours is a sad world. We can hardly say that communities reflect happiness and joy. The reason is that we lack generosity and affection in sharing our good things, and humility and sincerity in our attitude towards our brethren.

It is therefore encouraging to note that over 2 years ago in St. John's Cathedral, Taipei, and in the Church of the Good Shepherd, Shihlin, under the sponsorship of the Rev. Samuel Chen, John Chien, David Chee and Franco Kwan, a 'Society for the Propagation of Harmonious Living' was begun.

Immediately, it brought into its orbit, a group of young folk — college students and the like — who found happiness themselves in trying to serve others. If the Church could project the Gospel of Joy (for as Christians we should be joyful in our Lord for what He is and what He has done) — selfishness, greed, and pride, would recede as Christian came more and more to 'Rejoice in the Lord alway: and again, I say, Rejoice'.

May the God of Joy make us joyful in His Service and in the service of our fellow-men.

Your servant in Christ,

+ P. J. Chen

St. Bartholomew's Day
24th August, 1981.

THE CONSECRATION OF ST. MATTHIAS' CHURCH

5, Hsiao 7 Street, Pei -Kee New Town,
Wan-li, Taipei County.

Saturday, June the 27th, was a very hot day. Some 60 people left Taipei to travel to Wan-li in the Hsin Pu School bus. Their journey's end — a new area west of Keelung — destined to house some 20,000 people. Very high up in the hills, the bus puffed and groaned, as we negotiated steep inclines and hairpin bends.

On arrival, there, in all its glory, proudly displaying the Sheng Keng Hui (the Holy Catholic Church) emblem, was a four-storey building, the boottom floor equipped very tastefully as a Church — the first Christian presence in the locality. (The other floors will be used for living quarters and meeting rooms).

Bishop Peter Kwong came from Hong Kong to preach the Sermon — his first in Mandarin! He spoke of the difference between 'life' and 'livelihood'. We had many small boys peeping in through the windows whilst mothers with babes in arms stood round the door.

It was certainly very hot in such cramped and crowded quarters and the bishops must have sweltered in their convocational robes — but any discomfort was forgotten in the joy of the occasion, and the singing and responses were undoubtedly robust. After the Consecration in the presence of Dean Chen (who was Celebrant at the Eucharist), and Fathers Hsia, Yang, Hu, Kwan, Briggs, and Deacon Yu Shen, together with several prominent laymen, — a bumper 'makkan' was held at a well-known fish restaurant. This seemed most appropriate — the fish being an ancient Christian symbol used in the catacombs of Rome. The Greek form is usually translated — 'Jesus — Son of God — Saviour'.

This great venture of faith seems to be bearing fruit already. So far as is known there was not one single Christian in the district. Now, at the time of going to press, the Bishop, on a recent visit, reports that there is a Sunday School of 11 children and an afternoon service with 7 adults.

David Teh Cheng Leong is in charge. Please support him with you prayers.



The Bishops and Clergy assembled, prepare to enter
St. Matthias' Church for the Consecration.

RETURN JOURNEY

The Editor served as a member of the Brotherhood of St. Barnabas, North Queensland, Australia, from 1953 to 1958. The Brothers took vows of poverty, obedience, and celibacy, for five years. ("no wife, no freedom, no money" – the stipend was \$50 a year – about 400 N.T. dollars!). He was the last of the Bush Brothers to serve in Mount Isa, – the great copper, silver, lead, & zinc mining town in the Outback, before it became a parish. During his time there, the new Church of St. James the Great, was built, and dedicated by Bishop Ian Shevill. The dedication was followed by a Mission in which 12 Priests took part, together with several Sisters of the Society of the Sacred Mission, and Lay Brothers of the Brotherhood of St. Barnabas. The theme was 'The Kingdom of God'. It included a childrens' mission, and for 2 weeks meetings were held in the Church, houses, barracks, and even in the 3 hotels. Surprisingly, the mission is still very much remembered and talked about.

THE CONSECRATION of the Church took place this year on Saturday, the 25th July, the Feast of S. James, and Fr. Briggs was invited back. This was due to the courtesy and generosity of Mount Isa Mines who graciously footed the bill. (There has always been a close and very happy association between the Mines and the Community and it seemed specially fitting that the same weekend that the Church was being consecrated, Mount Isa Mines was celebrating the 50th anniversary of silver-lead production whilst the date also marked the 51st anniversary of the Brothers' presence in the district – Brother J. Mackie being there from 1930 to 1932.).

Many ex-Brothers and Rectors were in attendance with Church Wardens and faithful parishioners who returned to 'The Isa' for the occasion.

Cables were received expressing regret at not being able to attend and assurance of prayer from all over Australia, as well as many from Overseas. The Mayor and many distinguished guests were present and the Church was filled to over-flowing. Following the Consecration service, people congregated on the terraces and lawn outside the Church, drinking sherry as they chatted one with another and renewed friendships (in some instances after breaks of many years).

On Sunday, the 26th July, there was a splendid High Mass with many priests in attendance and a Con-Celebrated Eucharist by Bishop John Lewis, S.S.M. (Society of the Sacred Mission) and previous Incumbents. The Church was again filled to capacity with many standing outside. So the festivities ended, and S. James the Great stands free of debt, forever set apart for the work of God in Mt. Isa and the West.

A very good history of the Church was produced for the occasion. In addition, spoons and forks made in copper and silver as souvenirs, were on sale.

ADDITIONAL INFORMATION

1. The Church was built with great help from Mount Isa Mines. They provided a loan of \$20,000 interest free for 5 years, then at a rate of 2%, with an annual repayment of \$1,000.

The total cost of the Church with furnishings was \$26,720 (or in present currency Australian dollars 53,440).

2. At the dinner held at the Barkly Hotel at 7 p.m. on the Saturday evening following the Consecration (139 guests were present), Sir James Fooths, Managing Director of Mount Isa Mines, said many visitors asked about the Cross which stands on the Eastern Hills overlooking the City. The occasion of its erection is recorded in the 'History'. . . . "In November 1957, the Cross of Witness was placed on one of the hills overlooking Mount Isa, by Brother Briggs and men of the parish. 'From Brother-hood House (the little room behind the Church), the view of the road to Cloncurry was interesting. It was flanked on either side by hills strongly resembling the hills of the Old Testament on one side, and the hills of the New Testament on the other. So the Cross was erected in the middle. Calvary was the unifying force'. So wrote Brother Archie Briggs. This 15 foot steel cross was pulled part of the way up the hill by a bulldozer, then manhandled to the top through spinifex".

(There is a pilgrimage to the foot of the Cross every Good Friday and an Ecumenical Service is held. The Cross was lit up for the Consecration Ceremonies).

3. The Church was planned to be as indigenous as possible by using local material such as stone and copper. The architecture compliments the environs — that of a mining centre — and features a free standing Bell Tower, representing the head frame of the mining shaft (it subtly incorporates a cross in the design).

4. The Church is designed to seat 200 people. The Nave, two thirds the length of the building, gives the impression of gracious serenity. The high perforated ceiling adds the necessary feeling of warmth to an otherwise cool simple design.

5. The original design allows for 4 stained glass windows on the South side — featuring 4 Saints whose lives reflected similarities to those involved in this unique community (where over 60 nationalities live and work in harmony together) — St. James, St. Barnabas, St. Nicholas, and St. Piran. To date, the window of S. James has been given in memory of Charles Fisher.

6. The Sanctuary features the High Altar, constructed in stone with a cross design inset. The plain wooden cross with the Corpus was made in Oberammergau, Germany. The six large candles were fashioned in blister copper by local tradesmen from Mount Isa Mines workshop as was the Sanctuary Lamp and Font.

The Altar in the Lady Chapel (behind the High Altar) is of white quartz and above, inset into the wall is a lead Cross — a replica of that on the Nestorian tablet erected in 781 A.D. in Shensi, North China, and serves as a reminder of the link between Christianity of the East and West.

The stonework on both Altars and much of the decorative stonework on the exterior walls and bell tower was done by local craftsman, James Cardwell, who still lives in Mount Isa. He was at the Consecration Service.

A striking motif is featured on the interior west wall of the porch. It incorporates a miner's helmet, lamp and a geologist's pick inlaid in copper busbar and superimposed on the outline of the Cross which is pointed out in wall plaster. The motif was made by the late Carl Bessessen and has become a popular insignia on various church banners. It can be further enhanced at night by effective lighting.

The Ladies Guild gave much financial aid and made the soft furnishings, Altar cloths, kneelers and carpet.

"Simplicity of design, but traditionally Anglican, is the keynote of the furnishings, all of which were carefully chosen by Brother Archie Briggs, the Bush Brother in charge from 1953 – 1958".

7. The Church was highly recommended in architectural circles. For instance, a well-known Swiss architectural magazine featured a story and pictures of St. James', Mount Isa.

This article comprises the substance of: –

- a. a report in the Australian Church Scene of the 14th August 1981 issue by the present Rector of Mt Isa. . . . Archdeacon Don Barter, and
- b. Extracts from a Short History of St. James's Anglican Church, Mount Isa – researched and compiled by Mrs A.M. Byers.

One sad feature marked Fr. Briggs' enjoyable visit to Mt Isa. When he first arrived there in 1953, there was only one Chinese – Freddie Pang. We soon became very good friends. He was looking forward so much to my return visit. Unfortunately, he died 3 days before I arrived – so my first official act was to attend his funeral. May he rest in peace.

CORRESPONDENCE

From the Bishop of Leicester, England. (the Right Reverend Richard Rutt). In reference to Bishop Pong's article on the use of Chinese Classics by Christians. "I was pleased to see your reference to Timothy Richard. I got to know about Richard when I was writing James Gale's biography. Gale, in his *History of the Korean People*, mentions the possible prophecy of the coming of Christ in the Diamond Sutra (page 142 of my edition of the History). Gale had been involved in the dispute over Richard's book caused by Bishop Moule's critique and had done much to restore relations between Richard and MacGillivray, but I had not guessed that this reference to the Diamond Sutra had come from Richard.

I did note, however, that modern sinologists would not accept Richard's interpretation of the text. Richard translated it as 'five hundred years after my death there will come one who will bring the law with glory and blessing'. I believe that all sinologists today would translate it something like this; during the five hundred year periods after my death there will come those who will keep the law with glory and blessing. There is another and better translation on Page 106 of *A Buddhist Bible* edited by D. Goddard, Boston 1938 and 1970.

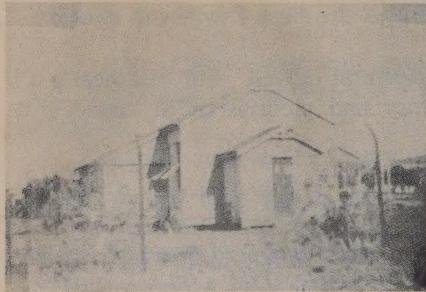
I hope Richard is not being forgotten in China. I enjoyed what you wrote and am delighted to think of you working away at Tao Fong Shan." (21st May 1981)

From Mrs. Margaret Hanson, 85-D, Riverside Av. Stamford, Connecticut 06905. (Mrs Hanson is on the staff of the Taipei American School. She was Senior Warden and Organist at Good Shepherd Church until her resignation in September 'on going to the U.S.A. for further study).

"I am almost certain that I will be going to Fairfield University in the fall. Fairfield is about 30 minutes from my parents, tucked into a beautiful piece of Connecticut countryside, is very convenient, smallish, and above all – it has *precisely* the program I'd have devised if I'd had to tailor-make one for myself. The degree is 'Community Counselling' and will qualify me for school counselling but it also provides a lot of background which will enable me to counsel in community agencies . . . the other fine plus of this school is that it is Jesuit, and will therefore maintain *their* emphasis on educational excellence! . .

I drove up to Boston last weekend to see several friends – among them Doug and Jean Phillips (the Reverend D. Phillips at one time helped out at Good Shepherd Church).

(23rd July 1981)



First Church 1930.

The Bush Brother lived in a little room at the back.



Bishop John Lewis, S.S.M., anointing, sprinkling, and censing the 12 consecration crosses, made by local artist - Mr Stan Moses.



Laying of foundation stone by Rt. Rev. Ian Shevill, 1957.



ST JAMES CONSECRATED

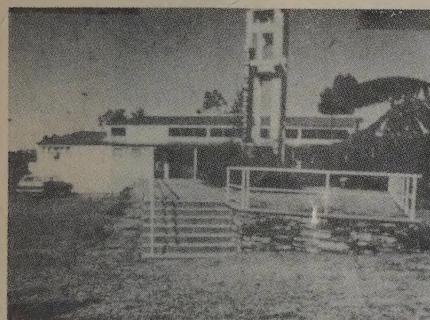
Mount Isa's St James the Great Church was consecrated at a service on Saturday afternoon. The church was filled to capacity with local residents and several past rectors.

The Bishop of North Queensland, Bishop John Lewis, performed the ceremony.

At the service MIM Holdings chairman Sir James Fooths, a former warden of the church, unveiled a plaque to commemorate the day.

Sir James Fooths and Bishop Lewis are pictured with the plaque.

CH, MOUNT ISA, NORTH
1 JULY 1981 - (ST. JAMES' DAY).



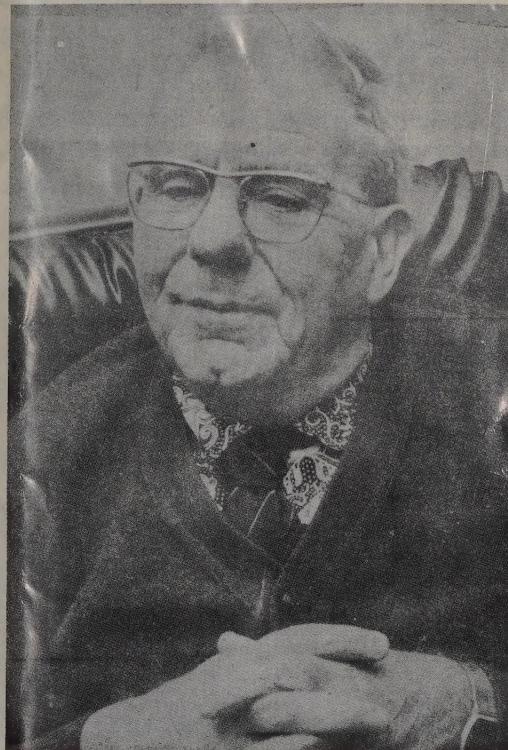
Exterior of present St. James Church.



Interior of present St. James Church.



Miner's helmet, pick, and lamp, in the context of the Cross. (Motif in copper on the wall of the porch).



Father Briggs, in relaxed mood, in the home of a former parishioner.

AT RANDOM

Deacon Chen Hung Hsing is now in his second year at Tainan Theological College, and continues to do well.



New Ordinands.



Mr Tu Yung Chih —

26 years old Mr and Mrs Tu Yung Chih, the Bishop, and and recently the ordinand's parents. married, is Taiwanese.

He was nominated by Grace Church, Tainan, and endorsed as candidate for Holy Orders by the Diocesan Sacred Ministry Committee. He has now begun his studies in Taiwan Theological College, Taipei.

His father is a Primary School principal and a member of the Bishop's Advisory Committee.

Mr Bao Kien Kwang:



Ordination



Fr. Charles Chen

Samuel Liao, who served his Diaconate at S. John's Cathedral under Dean Samuel Chen, was made priest in S. Mark's Church, Pintung, on the 12th July 1981.

He is now Priest-in-Charge there.

has left for a period of study in the U.S.A. (Until the time of his leaving, he was Vicar of S. Mark's, Pintung).

He will enroll in the School of Theology, Sewanee, Tennessee — where Fr. Craighill (who spent many years in Taiwan) is Assistant to the Dean. Mrs Chen and daughter will join Charles later.

have returned from furlough in Australia. Graham is on the staff of Taiwan Theological College.

Fr and Mrs Graham Ogden and family

Bishop James Pong: — will be 70 on the 19th September. Priested in York Minster at Trinity, 1952, made Bishop in Taiwan at Epiphany, 1971, he resigned the see at Epiphany 1980. He now lives in retirement at Tao Fong Shan, Hongkong. We wish him continued joy in his studies and writing.

St. John's and St. Mary's

Junior College of Technology. The new dormitory (the 6th to be built) has now opened and will accommodate 620 students. The cost at 30 million N.T. is approximately 780,000 U.S. dollars.

Miss Alison Titley: — A Church Missionary Society volunteer from England, after two years teaching at Hsin Pu, returned home in August. A goodly number of people turned up at the airport to see her off. Needless to say, the 'guitar' went with her! En route, she was spending some time in the Philippines and Bangkok.

Forty years ago: — The Editor was ordained Deacon on S. Matthew's Day, the 21st September 1941, in Wakefield Cathedral, England. Bishop Hone taking the pre-ordination retreat counselled 5 years as a single priest in a parish, to be followed by five years as a single priest in the Mission Field (i.e. Overseas). The Editor's 5 years, in each case, have been multiplied by eight, and look like continuing in the same vein!

Recent Confirmations taken

<i>by the Bishop.</i>	St. Mark's Church	16	Jan. 4
	All Saints' Church	3	Apr. 19
	Advent Chapel	2	May 10
	St. James Church	1	Jun. 14
	Church of Good Shepherd	7	Aug. 30
	<hr/>		
	Total:	29	



Alison Titley

(5th from the right) had a good send off from the airport.

OUR NEIGHBOURS IN CHRIST

On the 31st August, MALAYSIA kept the 24th Anniversary of its National Day, having become independent in 1957.

The Anglican Church has three Dioceses there: —

West Malaysia, where the Right Reverend Tan Sri (Knight) John G. Savarimuthu is bishop,

Kuching, where the Right Reverend Datuk Bas Temmengong, is bishop.

(He is also the Chairman of the Church Council in East Asia), and

Sabah, where the Right Reverend Luke Chhoh Heng Sze, is bishop. All three bishops are Malaysians — Indian, Iban, and Chinese.

All three will be coming to the Bishops' meeting of the C.C.E.A. to be held in *Taipei* in November (11–16th.)

As space is limited, we confine ourselves this time to West Malaysia with the capital *Kuala Lumpur*.

It became a diocese in 1970 with the late Tan Sri Roland Koh as its first bishop. Bishop Savarimuthu succeeded him in 1973.

The Diocese covers all 11 States and the Federal Territory in Penninsular Malaysia which is situated between Thailand in the north and Singapore in the South. The population of Penninsular Malaysia is about 10.5 million — consisting of Malays (natives — Muslims 54%), Chinese (about 35% —, mostly Buddhists), and Indians and others, mostly Hindus, about 10%.

It is a multi-racial country. Malay is the National Language, but Tamil, Chinese, (at least 4 dialects) and English are also spoken.

The Church is small, representing no more than 4% of the population.

The Diocese has 21 parishes and 6 missionary districts.

A big venture was the opening of the *SEMINARI THEOLOJI MALAYSIA* on the 4th January 1979 — an ecumenical theological college supported by the Anglican, Lutheran (Swedish in origin), and the Methodist Churches. The course is one of 4 years. The purpose of the college is to train local clergy to replace expatriate missionaries — who must leave after completing 10 years of service.



Malaysian rubber tappers at work...

MALAYSIA.

produces
rubber
tin
palm oil
and

NEW CHRISTIANS.



A tin dredge floats in a pool of its own making; its manganese steel bucket moving in an endless band, scoops tin-bearing materials from depths of as much as 150 feet and conveys them to a treatment centre.



The Malaysian Palm Oil industry accounts for 60 per cent of the world's supply of edible and non-edible palm oils.



The peaceful Malaysian countryside seems undisturbed by the dramatic changes being made in the country today.



MULTI-RACIAL group at Seminari Teologi Malaysia, one of the youngest colleges



the Bishop of West Malaysia baptising a Hindu girl.



The Archbishops of Canterbury, the Most Reverend and Right Honourable Robert A.K. Runcie stands at the centre of the High Altar. Bishop Peter Kwong of Hong Kong (the youngest bishop present) represented the Church in South East Asia at the Consultation held from the 26th of April to the 1st of May, 1981.

The Archbishops of Canterbury, the Most Reverend and Right Honourable Robert A.K. Runcie stands at the centre of the High Altar. Bishop Peter Kwong of Hong Kong (the youngest bishop present) represented the Church in South East Asia at the Consultation held from the 26th of April to the 1st of May, 1981.



All Saints' House, Kangshan, will be completed in November, 1981. (putting one more storey on the top)

For multi-purpose: Nursery, guest room and common room for the aged (Everygreen Club).

We received grants US\$18,000.00 from United Thank-offering and US\$10,000.00 from CCEA (PIM) The total cost is US\$95,000.00

Bishop James Pong will come to Taiwan in November, 1981 for the dedication ceremony.



7 confirmed at Good Shepherd Church
on August 30, 1981,

